

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD
THROUGHOUT THE EARTH, GREETING.

(From the "Deseret News," April 13.)

Beloved Brethren—Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan, and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general welfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth, unto the truth as it is in Christ Jesus.

Prosperity has generally characterized all our efforts, both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the islands of the sea, in the most remarkable manner. No mission has been appointed, but the Elders appointed to go, have been able to reach their destination with little or no delay; and in all, except Prussia and the West

India Islands, been permitted to remain and promulgate the Gospel in its fulness.

Brothers Hosea Stout, James Lewis, and Chapman Duncan, returned from the China mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This was owing to the disturbed state of the country, which hindered them penetrating the interior, and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, George Q. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advice received from brothers Lewis and Cannon, dated Honolulu, November 20th, 1853, we learn that over three thousand had been baptized, and that native Elders were engaged, heart and hand, in publishing the glad tidings which are unto all people. The mission, it is expected, will establish a press, and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society group, persecution has continued to rage against the Saints, in such a manner that communication has necessarily been cut off; the American Elders having been obliged to leave; they are, however,

endeavouring to again open communication with the natives, many of whom, notwithstanding their persecution, continued, at last advices, to teach as well as practise those principles of life and salvation which they had formerly received from Elders Pratt and Grouard and others, who had been sent among them. The brethren are exploring to find an island where they can gather together and live in peace with each other, free from the pernicious influence that so unhappily pervades them, in all their intercourse with foreigners, in their present locations.

From Australia we have the most cheering accounts. Elder Wandell has arrived at San Bernardino, and Elder Augustus Farnham, of this city, was chosen to preside in that mission. A paper, called *Zion's Watchman*, had been established at Sidney, New South Wales, with a very fair prospect of being well sustained, and accomplishing great good. The Saints in the various Conferences numbered several hundreds, and were constantly on the increase. Elder Burr Frost was at Melbourne, and the other Elders scattered over the colony at various places. Elder Farnham expected to send from Sidney a mission to Hobart Town, Van Dieman's Land, and New Zealand.

The Calcutta mission, under the superintendency of Elder N. V. Jones, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited, from this point, Ava, in the Burman Empire, Dinapore, Chinsurah, Madras, and Ceylon, and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewey are at Bombay, and Elder Willis has been labouring in the Northern Provinces of India.

Elder Jesse Haven was, at last advices, at Cape Town, where he had made a small beginning with good prospects.

In Europe the missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Danish languages. No death among the foreign mission has been heard of, except that of Willard Snow, who died on board of ship, sailing

from Copenhagen to Hull, on the 25th of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavourable light by the authorities. They, together with those appointed to British Guiana, sailed for the United States, where, with the exception of Elijah Thomas, who returned last fall, they have since been labouring.

Elder Orson Pratt is still at the City of Washington, publishing the *Seer*, but will return this season; as also will Elder S. W. Richards, now presiding in Great Britain, and H. S. Eldredge, President at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that Stake, which is said to be in a flourishing condition. The remainder of the Twelve Apostles have been labouring, since our last, in this territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork at a place they call Fort Supply. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints, emigrating by the aid of the Perpetual Emigrating Fund Company, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle.

On the 25th of the same month, the Valley of the Great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 18th of March, we have had pretty constant cold or stormy weather—the thermometer at times ranging nineteen degrees below zero.

On the 8th of November, Captain Morris, with his command, and the remainder of the lamented Captain Gunnison's Pacific Railroad Exploring party, arrived in this city; since when they have remained here waiting for orders, and for the season to open, until the 4th day of April, when they left to resume their explorations.

During the winter, common schools

have been taught in the various wards; also, evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a form or dictionary of a collection of Indian words and phrases, in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards, and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial, in acquiring the English language, to foreigners, as well as the youth of our country. We recommend it to the favourable consideration of the people, and desire that all of our teachers and instructors will introduce it in their schools and to their classes. The orthography of the English language needs reforming—*a word to the wise is sufficient.*

On the 5th of November, the Deseret Dramatic Association opened at the Social Hall; since when, with few interruptions, amusements of various kinds have been kept up in that building, until the present time, as often as once or twice a-week.

On the 5th February, the Seventies held their Quarterly Conference, in the Social Hall, which, although the weather was very stormy, was well attended, and continued two days. During this meeting, three new Quorums were organized—the 37th, 38th, and 39th.

The Wall around the Temple Block has advanced considerably since our last Epistle; the stone and adobe work, except the coping and gates, being completed on two and a half sides.

The City Wall is also fast progressing, and it is expected will be finished the present season. Many of the settlements have secured themselves by fortifying in; but much remains to be done. It is desirable, and we urge it upon all the Saints, to not cease their vigilance, nor their exertions, until their defences are completed. Although the Indians are quiet, and have been for several months, yet we have no assurance that they will remain so; it therefore becomes necessary for your temporal salvation and the quiet of the territory, that you should be prepared for any emergency that may arise. On no occasion trust yourselves to go into canyons or bye places, where an Indian can lurk unseen by you, without first explor-

ing and ascertaining that all is safe. Go in companies sufficiently strong to intimidate the foe, and you will be less liable to be attacked. So with all your preparations, you will be less liable to have to fight, go on expeditions, or suffer loss, if you are always prepared, ready, and fully capable of defending yourselves at a moment's notice. It is in the moment of indolence, carelessness, or infatuated indifference and negligence that destruction comes upon you; "out of sight, out of danger," has become too practical a proverb. We tell all the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, and comply with the requirements of your leaders, you will suffer loss, the natural consequence of disobedience. The Lord will have a people who will do His bidding, who will comply with His reasonable requirements. If willingly, so much the better; if not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out His blessing of intelligence, in floods of light by revelation of principles pure and holy, of deliverance from oppression and mobocracy, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and other property, and keep their guns and ammunition in good order and convenience, ready for instant use; and then, when thus prepared and ready at all points to ward off danger, to defend yourselves, and continually guarded against surprise, and you meet the Indians, treat them civilly, friendly; endeavour to get speech with, and treat with, them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty, and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the promises concerning them will be fulfilled.

On the 12th of December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting vari-

ous memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "An act regulating herd grounds and herdsmen," and a law authorizing the construction of a canal from Utah Lake, or the outlet thereof above the rapids, to Great Salt Lake, a distance of about 40 miles, which, when completed, will furnish water for irrigating many thousand acres of good land, which otherwise would remain comparatively useless.

The Legislature also memorialized Congress for a National Railroad across the Continent; and on the 31st of January there was a public meeting held in the Tabernacle, which was very numerously attended, spirited and enthusiastic in its proceedings; the Memorial of the Legislature was adopted, as well as a series of Resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us, as a people, to be observed, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing. This fills our valleys with stock, which, too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves: consequently not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant, and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and not tempt them to take it by giving such ample opportunity by neither guarding nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek; and on the 23rd of November, news arrived of their having burned a saw-mill near Mantia; and on the 6th of January the place called Alfred's Settlement, which was evacuated last summer, was burnt to the ground.

On the 26th day of February, about

eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are the last depredations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, disobedience of orders, carelessness, or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed, and wished to make peace, Major Bedell, Indian Agent for this Territory, and Interpreter Huntington, accordingly went to Fillmore, the place fixed by him and his band, to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awoken only by the war-whoop of the merciless savage.

We have also learned that some friendly Indians at Pe-teet-nete have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of Feb., and actually returned some 25 head of them—the remainder having been killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowpine, and without their knowledge or consent. It is known that he was hostile in his feelings, but many of his men were much more so, and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Captain Gunnison and party, but a band of the Utahs called Pah-vantea, with whom they had no communications at the time, and who had been uniformly friendly previous thereto, although they were, at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder George A. Smith has been

very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now most sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught with wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safe through to another harvest. It is an evident truth that more grain should be raised. The constant influx of people from all quarters; the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast, is the cry; food for unnumbered millions who are long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal; are the drafts we may expect to have to pay.

Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing, soap, candles, oil, sugar, molasses, gine, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the Gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing; and pay it in such a manner too, as shall be of some benefit; as will avail something towards promoting the work of the last days. To him who thinks, if he can only obtain a credit upon the books, whether he does anything or not; who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penuriously settles and compromises with his own covetous soul whether to pay anything—to all such we say, you are mistaken if you consider that such offerings

are acceptable in the sight of God; you might as well, aye, far better, keep away, than thus expose your half-hearted, selfish spirit. It is too much like the hypocritical cant of the day, to get a great deal of credit for doing nothing.

Brethren, it is our counsel to you, to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your consecrations in a spirit of liberality, and with a willing heart.

Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the Storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves. In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are complied with, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you, and the cries of the poor not arise unto the Lord our God in testimony against us.

There are many thousands of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accom-

plished by the agency of this Fund, we feel that all Saints should aid, and contribute of their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enchained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out His judgments upon a wicked world, in fulfilment of His word spoken by the mouth of His Prophets in past and present generations, by pestilence, famine, tempest, and devouring flame, men and nations, drunk with their own fury, appear impatient to hasten their own consummation. In recklessness and wrath they destroy each other upon the rivers of water, and rail roads, the wide spread lakes and open sea; they rush to their own destruction. Nation rises against nation; civil discord engenders strife; and war, crimson war, with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus, amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, and the elements around the earth, the Gospel of salvation, by the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand, in unison with the Saints in Zion, the scourge, the consumption which God has decreed shall make the earth empty, when they may rest until His fiery indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their mights to prepare for the great day of power and devastation which will assuredly come upon the whole earth, for the day when the Son of Man shall appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High! for the day draweth nigh! Let your division, discord, envying, and wickedness cease from among you; and dwell together in peace and unity. Give your hearts to God, and your might, mind and strength to the accomplishment of His purposes in the last days. Let nothing

swerve you from the path of duty. Awake to the importance of your calling and the work which is for you to accomplish. Shake off the lethargy which enwraps you as a mantle; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God, the salvation of Israel, the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, Be industrious and faithful; and so soon as you shall be able to return in some available means the advances which have aided you in your deliverance, remember those who, in like circumstances with yourselves, are anxiously looking to the same source for relief.

In these secluded vales we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere; that we may have the privilege of worshipping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace, and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in the world. We gather that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth, establishing His kingdom, building temples, and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus: who are not willing to endure all, leave all, sacrifice all and everything for the sake of the Gospel of Christ.

It is the duty of the rich to relieve the suffering poor, to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the Gospel, and the building up of the Kingdom.

On the other hand, the poor should ap-

preciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labour as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom

it is practised. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

(Continued on page 426.)

THE MORMONS IN SAN BERNARDINO.

(From the "Daily Alta California.")

Among the many singular features of California, one worthy of especial notice, is the San Bernardino settlement of Mormons—genuine Latter-day Saints, who believe that Jo Smith (not John) had a direct commission from Heaven to convert the earth, and to preach the only true doctrine suited to the advanced position of our times,—and who follow his evangel as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to '45 they had sent forth emissaries to seek a Canaan, it being nearly plain that they could not remain in peace in the Mississippi Valley. Some of the emissaries came to California and made a favourable report. In '47 a battalion of Mormons came with Colonel Cook to the Pacific coast, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill; and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny clime of the valley on the California coast. In 1851, they determined to make a settlement near San Diego, to which point they have their shortest and best road to the Pacific.

Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were deputed, with the approval of Brigham Young, to choose

the new home of five hundred immigrants; and they purchased the San Bernardino Branch, (on the San Diego and Salt Lake road,) with cattle, horses, &c., for 70,000*g*. In the fall of 1851 the immigrants arrived, fenced in a lot of 2000 acres, built a fort for protection against the Indians, put in their grain, and built houses. The large enclosure was not common property, but each person had his share to sow and reap. There were some difficulties, quarrels among the congregation, as well as wants and trials, during the first year, but the settlement prospered, as every Mormon settlement has. Roads were made; houses, grist mills, and saw mills were built; new immigrants arrived; and in '52, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of San Francisco merchandise.

The present population is something more than a thousand, and it promises to increase. In no portion of the State is there a more busy or thriving settlement, or one which, in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California; and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and thus the Mormons have a little government of their own. Jefferson Hunt has

been elected as their representative in the next Legislature. Their nominal spiritual leader is their Bishop, Crosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about thirty miles long, by east and west, and fifteen miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow, and from the foot hills of which numerous and bountiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Anna river. About sixty miles to the southwest is the coast—Los Angeles being sixty miles, San Pedro seventy-five miles, and San Diego eighty miles distant.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about eight hundred miles in a southwest direction. The road is good, considerably better than any other from Bear River Valley to the Pacific. The greater part of the way there is plenty of water and

grass; and in some places there is good timber.

The Saints have already awakened to the importance of a railroad—to the construction of which the route is favourable; and if once the leaders declare it must be made, then it will be made; and it is not improbable that it will be the first finished portion of the Pacific Railroad.

The Mormons are generally looked upon as good neighbours, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrines; and for the sake of peace they will probably not introduce the practice into the State. Our State is fortunately free from the prejudices and hate against the Mormons, which prevailed in the Mississippi valley—and it is to be hoped that it will continue so.

Their doctrines will command no great reverence; but they are not to be overthrown by persecution or ridicule.

It is worthy of notice, that the discoverer of gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 8, 1854.

FOREIGN INTELLIGENCE—*Deseret*.—Another ray of light has reached us from the Valley of the Great Salt Lake. By the arrival of the *Baltic*, June 21, we were favoured with letters, dated to May 1, from President Brigham Young, Elders George A. Smith, Erastus Snow, and other friends; also with *Deseret News* of April 18th and 27th, containing the Eleventh General Epistle of the First Presidency, Minutes of General Conference, addresses delivered on the occasion, &c.

We give the Epistle in our present Number, and shall continue to give the Conference Minutes and Discourses until the subject matter of the Conference business is fairly before our readers. Meantime we will give some items received by private communications, &c.

Patriarch John Smith was very low in health, and not expected to survive long. The health of the people generally throughout the settlements was very good. Great exertions were being made in every settlement to put in extensive crops. A great amount of building was already projected in Great Salt Lake City, and building materials were in great demand. During the last ten days of April, heavy showers of rain fell daily, which much promoted the growth of vegetation. A new Council House was commenced on the north west corner of Temple Block. During the month of April, considerable stone-work had been done on the wall around the Temple Block. The Sugar works were progressing favourably, under the superintendence of Bishop A. O. Smoot, for whom a new ward had been set off, by the name

and Sugar House Ward. The Dramatic Association had closed its labours for the season, by giving a benefit to those of its members who were about leaving the Territory on missions.

President Young had located the site of a new city, 220 rods square, with lots of half an acre each, ten miles north of Great Salt Lake City, name not given. He contemplated starting on his annual tour through the southern settlements early in May. Elders Woodruff, Smith, Benson, and E. Snow, of the Twelve, with we know not who or how many others, were expected to accompany him. Elder Parley P. Pratt was appointed to establish a gathering place in Upper California, at or near St. José. Elders Orson Pratt and Orson Spencer were appointed to establish a gathering place for the Saints, in Ohio, near Cincinnati. Elder Spencer was expected to proceed to that place, and commence operations, without delay. Elder Pratt will probably spend the approaching winter on a visit to Utah, and join Elder Spencer in the ensuing spring. Elder Erastus Snow was appointed to locate another gathering place in the region of St. Louis. Elder Milo Andrus was appointed to reside in St. Louis, under Elder Snow's direction. Elders Cyrus H. Wheelock, James Ferguson, W. C. Dunbar, and nine others were appointed on missions to the British Isles; eighteen others, to the United States; twenty, to the Pacific Isles; and three, to British North America.

Letters from Manti, San Pete Valley, in the *News*, state that the Indians around there appeared perfectly friendly, quite a number of Utes having recently visited the city. Migo, alias Ellick, chief of the San Pitch tribe of Indians, who assisted in killing brothers Nelson, Luke, Read, and Clark, sent three of his warriors, February 5, to make peace. The pipe of peace was smoked, and they returned to their camp at New Denmark. On the 11th of the same month, Migo and most of his camp arrived at Manti, making every demonstration of peace. Migo said that he had had a dream, in which the Lord told him not to fight the "Mormons," but to make peace with them; and he showed a ring that he had made on his arm, that he might remember the dream.

At Manti, a new fort enclosing about fifty-nine acres, was building of stone and adobies, also enclosing the Temple Block, the old stone fort, and the grist mill. The wall of the new fort was to be eight feet high, three feet thick at the foundation, and twenty-two inches at the top. The east wall was nearly completed, and considerable work was done on the other walls. Morley and Co.'s new grist mill had begun to work. Messrs. Higgins and Chase were erecting a saw mill. Fifty families were about moving from Manti to Pine Creek, six miles distant, where a fort was building, and where pasturage was good.

Some brethren who went to Cottonwood to build a fort, had completed the wall, which was of the following dimensions—sixteen and a-half rods by twelve and a-half, seven feet high, two feet thick. Rooms were being built inside the fort, a stick of timber being placed on the top of the wall to support the roof of the rooms, which made the walls about eight feet high. Families were removing inside the fort, and engaging in extensive tilling operations.

The *News* of April 27, requests us to notice the following—"Died in Ogden City, February 9, 1854, Rachel Hellowel, daughter of William and Mary Frost, aged 32 years, 7 months, and 7 days."

The "Marshfield" at New Orleans.—We learn, indirectly, that the *Marshfield* has arrived safely at New Orleans.

Switzerland.—Thun, June 10, Elder J. F. Secrist writes. He had recently baptized eleven persons, and was expecting to baptize more. The prospects were cheering, although the priests were warning the people to beware of false teachers.

Gibraltar.—Elder Edward Stevenson writes us from Reading, Berks, and informs us that a gentleman at Lisbon invited him there, and provided a passage for him. Elder Stevenson informed the gentleman by letter that he would accede to the invitation, and accordingly did so, but the letter being delayed in the transit, the gentleman took his departure for England, having been suffering severely from a fall from a mule in September last. Elder Stevenson, on hearing at Lisbon that the gentleman had sailed for England, and being in poor health himself, concluded to come to England also.

Scutari.—Elder Stevenson favours us with a copy of an interesting letter from Elder John McLean, dated Scutari, May 15. There were ten or eleven Saints at that place, among whom were several Elders, and four Priests. The only convenient place for the brethren to hold meetings was in a Turkish burying ground. On the 18th of May, the brethren organized themselves into a Branch, calling it the Expeditionary Force Branch. Several persons were interested in the work, one, it was expected, would soon be baptized.

In consequence of our publishing the whole of the General Epistle this week, we are unable to conclude President Young's Sermon until next.

ELEVENTH GENERAL EPISTLE.

(Concluded from page 423.)

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disastrous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Bernardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like

others which we contemplate establishing in various parts of the Continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are

instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit seed—apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry, strawberry, and flower seed in all their variety; also teale seed and madder, indigo, and other seeds, the plants of which are used for dyestuffs, which are appropriate to this latitude; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labours; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the duty of the Elders while abroad, to counsel often together in their various fields of labour, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are labouring. We have given, and intend to give, instructions through the Press from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they

are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength; but how can a people become united while their interests are diversified. How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practised. After this was given, the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase; which was for the poor, to promote the spread of the Gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who become members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why these requirements could not be carried out: the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted world. The brethren themselves had not been able to throw off their own traditions: and in many instances, apostacy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interests in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would

give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and every thing which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fulness of the everlasting Gospel.

Our beloved brother, Willard Richards, has passed the veil; to us he is gone; to Joseph and Hyrum he is come. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and per- adventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22d of January, and continued through severe suffering until the 11th of March, at half-past nine a.m., when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded his strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbled for the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suf-

fering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as General Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeyings, anxieties, distresses, and death; and as often their remarkable preservation, re-gatherings, rejoicings, and blessings, and enrol in the archives of the Church, the hand-dealing of God with His people—furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation, the noble bearing, pure motives, and character of inspired men—men of God whom the present age have vilified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honour, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our loss, it is his gain. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us, and with this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a short season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee! who hath gloriously won the race, and

safely moored thy bark in the harbour of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler, George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labours in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days' session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all of the congregations.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming colder, the meeting convened on the outside, within the wall of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counsellor to the First President.

The appointment of Franklin D. Richards and the Elders who had left for England, was sustained by vote of Conference, and brothers Oren Pratt, Erastus Snow, Oren Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to reside in California, and will detain the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making stipulations all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, in a true, with toil and labor to say yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon His people. Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words which passed to the understanding

of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labours and associations at home and among their neighbours, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strifes, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you through the transgression of your fathers had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but, as we have before counselled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants; and abide the trial of your faith. Be humble before the Lord your God, and

keep His commandments, and the veil of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the steppings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and

bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG.

HEBER C. KIMBALL.

JEDEDIAH M. GRANT.

Great Salt Lake City, April 10th, 1854.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG,

AT A MEETING OF ELDERS AND HIGH PRIESTS, IN THE TABERNACLE, GREAT SALT LAKE CITY, WEDNESDAY, APRIL 7TH, 1852, AT SIX O'CLOCK, P.M., BEING THE SECOND DAY OF THE SPRING CONFERENCE.

(Continued from page 403.)

We have not had much privilege hitherto of meeting together in the Valley. Four years ago, when the brethren came into this valley, brother George A. Smith delivered his first lecture upon the canon, for there were no houses wherein the people could assemble. Since then they have been greatly blessed, yet they have had little opportunity of holding meeting. The first large place we had to meet in was the Bowery; we felt comfortable in it, and I felt as thankful for it as I ever did for anything in my life; but as quick as the falling weather came, it drove the Saints away, and rendered it necessary to discontinue the meetings in that place, and to hold them in the different wards; so that it became impossible to get all the people together. Now we have a convenient room, the best hall I ever saw in my life, wherein the people could be convened on one floor. I trust we shall renew our strength, meet here to pray, and to praise the Lord, and partake of the sacrament, until our feelings are perfectly pure; for we are where we can sit and enjoy the society of each other as long as we please, and there is none to make us afraid. Let us be industrious in this great school, nor ever slacken our pace.

There are a great many branches of education; some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught

in this place that is taught in the world. But our favourite study is that branch which particularly belongs to the Elders of Israel; namely, theology. Every Elder should become a profound theologian—should understand this branch better than all the world. There is no Elder who has the power of God upon him, but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You no doubt well recollect Elder Day (a Baptist minister on his way to California), who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity; at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about, brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it, and turned to something else." I smiled, and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, brother Young, I would have given any-

thing I possess in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled, and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preaching! I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, brother Young, it is a very mysterious subject to mortal man." "Now, let me ask you a single question: will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the colour on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you, a teacher in Israel, a man who should stand between the living and the dead, and yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance

did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him what resemblance Jesus bore to man, in his incarnation? and, "Do you believe Moses, who said the Lord made Adam in His own image, and after His own likeness? This may appear to you a curiosity; but do you not see, *bona fide*, that the Lord made Adam like Himself, and the Saviour we read of was made to look so like Him, that he was the express image of His person?" He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God!"

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints, but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

(To be concluded in our next.)

VARIETIES.

In the choice of a wife, take the obedient daughter of a good mother.

"SPLIT THE DIFFERENCE."—At an education meeting in Liverpool, the Rev. Hugh McNeile told a story:—"A child was taken into one of the union workhouses, but as its parents could not be found, no one could tell what religion it was of. A debate arose whether it should be entered as a Protestant or as a Roman Catholic. While they were debating, the priest came in, and on being informed of the difficulty, 'Whew,' said he, 'split the difference, and enter it as a Puseyite.'" (Much laughter and cheers.)

PERSIAN WOMEN.—The code of Persian laws for women is "short, sharp, and decisive." Take, for instance, the first imperative right of women, as set forth in the code:—1. A husband should give his wife money without limit. Allah forbid that she should die of sorrow and disappointment! in which case her blood would be upon the head of her husband. The learned conclave are unanimous in declaring that many instances have occurred of women dying from the barbarous cruelty of their husbands in this respect; and if the husband be even a day-labourer, and he does not give his wages to his wife, she will claim them on the day of judgment. It is incumbent on the husband to bestow on the wife a daily allowance in cash, and he must also allow her every expense of feasting, and of excursions, and the bath, and every other kind of recreation. If he has not generosity and pride enough to do this, he will assuredly be punished.